तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Jayananda Prabhu's Disappearance

Remembrances of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

3 May 1977: Today, we received word that Jayananda Prabhu had given up his body. When Prabhupada was informed he said, "Yes, sooner or later we must all go." Afterwards, tears came to His Divine Grace's eyes. "He was one of my very best disciples. He was the first to give me five thousand dollars, which was used for printing *Teachings of Lord Caitanya*. He used to drive me in the car, and while driving he would be chanting."

I asked Prabhupada about Jayananda's destination. "He is not lost. He will be promoted. If he still has some desire for sense gratification, then he will be promoted to the higher planets where he will live for ten thousand years with full enjoyment. By then, he may have perfected his devotional service and he will be transferred back to Godhead. Or, if he has not yet perfected his devotional service, he will be reborn in a very high, aristocratic, pious family. But if he was thinking of Krishna, then he can have gone directly to Krishna-loka."

11 May 1977: Today, everyone thought much about the departure of Jayananda Prabhu. Srila Prabhupada received further word about his last hours. Jayananda had been in great pain for months, but he never ceased serving Lord Jagannath and making arrangements for His *Ratha-yātrā* celebration.

On his last day, the pain increased to the point that he could no longer even chant the holy name. Moaning in great pain, he expressed the uselessness of maintaining his diseased body any longer. At the very end, he hugged his tape recorder tightly, listening to his spiritual master's chanting of Hare Krishna, and left his body.

Of his beloved disciple, Srila Prabhupada said, "I am very proud to have such a disciple. He has died gloriously. His death is wonderful and we should all follow his example." Prabhupada quoted *Bhagavad-gītā* 8:5 and read the purport in confirmation. Jayananda has gone to Vaikuntha to be with Krishna. His photo will be placed on the Ratha cart, and in all our temples we will hold a feast in his honor as we do on the other *vaiṣṇava's* disappearance days. Jaya Jayananda! Jaya Jayananda! Jaya Jayananda! Prabhupada cries remembering you.

13 June 1977: The new *Ratha-yātrā* issue of Back to Godhead arrived, and Prabhupada had me read a few of the articles. After looking for a long time at the cover photo of Lord Jagannath, pictured with His faithful devotee Jayananda,

next column ☞

Prabhupada took off his glasses and wiped tears from his eyes with his handkerchief. ❀

— From *TKG's Diary*. Pundits Press. Dallas, Texas. 1998.

Hari! Hari! Govinda! Hari!

A Medieval Gauḍīya Vaiṣṇava Poem
By Sri Paramananda Das

Bihāgaḍā-rāga

hare hare govinda hare
kāliya-mardana kaṁsa-nisūdana
devakī-nandana rāma hare

(Refrain) Hari! Hari! Govinda! Hari! O crusher of Kaliya! O killer of Kamsa! O delight of Devaki! O Rama! O Hari!

matsya kacchapa-bara śūkara narahari
vāmana bhṛgu-suta rakṣa-kulāre
śrī-baladeva bauddha kalki nārāyaṇa
deva janārdana śrī-kaṁsāre

O Matysa! O Kurma! O Varaha! O Nrisingha! O Vamana! O Parasurama! O enemy of the demons! O Balarama! O Buddha! O Kalki! O Narayana! O maintainer of all living entities! O enemy of Kamsa!

keśava mādhava yādava yadu-pati
daitya-dalana duḥkha-bhañjana śaure
goloka-indu gokula- candra gadādhara
garuḍa-dhvaja gaja-mocana murāre

O Kesava! O Madhava! O Yadava! O king of the Yadus! O Lord who rips the demons to shreds! O Lord who breaks sufferings into pieces! O descendant of King Surasen! O moon of Goloka and moon of Gokula! O Lord who holds a mace! O Lord whose flag bears the emblem of Garuda! O deliverer of Gajendra! O enemy of Mura!

śrī-puruṣottama parameśvara prabhu
parama-brahma parameṣṭhī aghāre
duḥkhite dayāṁ kuru deva devakī-suta
durmati paramānanda parihāre

O supreme person! O supreme controller! O master! O Supreme Brahman! O Supreme Lord! O destroyer of sin! O Lord, O son of Devaki, please be merciful and deliver miserable, troubled, wicked-hearted Paramananda Das! — Unknown translator. ❀

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Hiranyakasipu, Ravan and Sisupal

A comparison of the respective destinations of these three demons is found in Viṣṇu Purāṇa, *canto 4, chapter 15*:

Maitreya Muni asked the great sage Parasara, "O best of the followers of *dharma*, previously, after being killed by the Lord, Hiranyakasipu did not achieve liberation but appeared as Ravan. Ravan was also killed by the Supreme Lord, but again he did not achieve liberation and appeared as Sisupal. After being killed by the Lord, though, Sisupal achieved liberation. Why is it that although the Lord killed all three of them, only Sisupal achieved liberation and Hiranyakasipu and Ravan did not?"

Parasara Muni replied, "When the Supreme Lord assumed the form of Narasinghadev and killed Hiranyakasipu, his mind covered by the mode of passion, Hiranyakasipu only saw Narasinghadev as a living entity of half-man and half-lion. He did not recognize Him as the Supreme Lord Vishnu, and hence did not obtain *sāyujya-mukti* or the liberation of merging with the Lord.

As a result of his death at the hands of Vishnu, he merely obtained unlimited power and enjoyment upon the earth as ten-headed Ravan, the ruler of the three worlds. Ravan kidnapped Sita, the consort of Lord Ramachandra. Blinded by his lusty desires for Sita, Ravan could not recognize that Sri Rama in His incarnation as the son of Maharaja Dasarath was the Supreme Lord Vishnu.

At the moment of his death, Ravan's conception was that Lord Rama was a human being. Thus, the fruit of his being killed by the infallible Personality of Godhead was confined to his receiving nearly unlimited wealth and power in his next birth as Sisupal, the son of the king of Chedi. Due to his past births and his demoniac nature, Sisupal always envied the Lord. Thus he constantly criticized and disrespected the Lord, and in doing so he was always repeating the different names of the Lord and remembering His pastimes. Whether walking, eating, sitting or sleeping, Sisupal's animosity towards the Lord was never at rest. The transcendental form of Krishna with His beautiful lotus eyes, yellowish garments, decorated with

garlands, crown, bracelets, and carrying the conch, disk, club, and lotus flower in His four hands, was ever present in his thoughts.

In criticizing the Lord, Sisupal was always uttering the Lord's divine names; in enmity, he was always remembering the Lord's form in his mind and heart. Thus when he was killed by Krishna, all of his passion and hatred ceased, he was purified from every defect, and he attained liberation.

Srila Jiva Goswami also comments on this subject in Kṛṣṇa Sandarbha, anuccheda *29:*

The *Padma Purāṇa, uttara-khaṇḍa,* explains:

nṛsiṁha-rāma-kṛṣṇeṣu ṣāḍ-guṇya-paripūraṇam

The six opulences of wealth, strength, fame, beauty, knowledge and renunciation are fully present in the forms of Lord Nrisingha, Rama, and Krishna.

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. The most significant word "*nṛsiṁha-rāma-kṛṣṇeṣu*" is a *dvandva* compound. Because the most important word is generally placed at the end of a compound word, and because Krishna is placed at the end of this compound, we may conclude that He is the most important of all the forms of the Lord.

This is confirmed in the *Viṣṇu Purāṇa.* Maitreya Muni asks Parasara Muni why it was that although they were killed by Lord Narasingha, Lord Varaha, and other forms of the Lord, Jaya and Vijaya did not attain liberation. They both became liberated only when they were killed by Lord Krishna? To answer this question, Parasara Muni [in the sixth canto of *Viṣṇu Purāṇa*] described Lord Krishna's supreme position, opulence, and power amongst all the forms of the Personality of Godhead.

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Krishna. This is described in the following verses of *Bhagavad-gītā* (16.19-20), wherein Lord Krishna uses most emphatic language:

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

āsurīṁ yonim āpannā mūḍhā janmani janmani
mām aprāpyaiva kaunteya tato yānty adhamāṁ gatim

Attaining repeated birth amongst the species of demoniac life, there is no possibility of such persons ever approaching Me. Gradually they sink down to the most abominable type of existence.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Krishna reveals His transcendental opulence, which is greater than that of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parasara Muni and recorded in the *Viṣṇu Purāṇa*.

Lord Krishna saw that by killing Putana and some other demons they had become liberated. However, Kalanemi and the other remaining demons had not yet achieved liberation. Finding this intolerable, He began to think how to kill them. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Krishna, is described by Parasara Muni at the end of his prose description of the Lord's opulence. Parasara said (*Viṣṇu Purāṇa* 4.15.9):

ayaṁ hi bhagavān kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-durlabhaṁ phalaṁ prayacchati, kim uta samyag-bhaktimatām ity anena.

The Supreme Personality of Godhead, Lord Krishna, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. It is ordinarily very difficult for someone to achieve liberation. Even the demigods do not achieve it readily. So if the Lord gave those demons liberation, how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?

The *Śrīmad Bhāgavatam* explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Krishna. Their liberation was possible only from the hand of Krishna and not from any other form of the Lord.

Further confirmation that demons attain liberation by either being killed by Lord Krishna

or by thinking of Him with enmity at the time of death is found in *Śrīmad Bhāgavatam* (11.5.48). Narada Muni says:

> Inimical kings like Sisupal, Paundraka and Salva were always thinking about Lord Krishna. Even while they were lying down, sitting or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Krishna they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Krishna in a favorable, loving mood?

Also, Lord Brahma says in *Śrīmad Bhāgavatam* (2.7.34):

> All demonic personalities like Pralamba, Dhenuka, Baka, Kesi, Aristha, Canura, Mushtika, the Kuvalayapida elephant, Kamsa, Yavana, Narakasur and Paundraka, great marshals like Salva, Dvivida the monkey, and Balvala, Dantavakra, the seven bulls, Sambar, Vidurath and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Srinjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under the names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal *brahmajyoti* or His personal abode in the Vaikuntha planets.

By His own transcendental potency, Lord Krishna can grant liberation to anyone, regardless of how they think of Him. Only Lord Krishna always grants liberation to the demons killed by Him. If one is thinking of Lord Krishna, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Vena was unable to think of the form of Sri Krishna at the time of his death, and therefore the demon did not attain liberation. One who at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Sri Krishna.

Because liberation is attainable even for one who remembers the form of Sri Krishna in a spirit of animosity, it is said in the *Śrīmad Bhāgavatam* (7.1.33):

> Therefore one must somehow think of Krishna, whether in a friendly way, or inimically.

From these statements, we may conclude that Lord Krishna is the master of the most wonderful transcendental potency.

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Kings Must Rule Firmly

śakto rājā na śāstā yaḥ prajā-bādhyaś ca bhakṣakaḥ

[Lord Shiva speaking to the demigods:] "Although a king may be competent, if he does not rule firmly he will be harassed by his subjects. He is a parasite."

— *Śiva Mahā-purāṇam, rudra-saṁhitā, kumāra-khaṇḍa* 4.10. Translated from the Chowkhamba Vidyabhawan edition. Varanasi. 1998. Sanskrit.

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